3[1]

you think you can separate yourself, go your own way, and immediately you oppose yourself to yourself. A soloist must play in the same direction as the orchestra. (Study that idea.) Scrupulous souls, timorous souls that oppress themselves. They are afraid of joy as of the blinding quality of a too dazzling light.

Propriwn opus humani generis
totaliter accepti est actuare semper
totam potentiam intellectus possibi-

RULE OF CONDUCT

Originality; first degree.

I omit the lower degree, which is mere banality; in which man is merely gregarious (he constitutes the crowd).

Therefore: originality consists in depriving oneself of certain things. Personality asserts itself by its limitations.

But, above this, there is a still higher state, to which Goethe achieves, the Olympian. He understands that originality limits, that by being personal he is simply anyone. And by letting himself live in things, like Pan, everywhere, he thrusts aside all limits until he no longer has any but those of the world itself. He becomes banal, but in a superior way.

It is dangerous to try to achieve too early that superior banality. If one does not absorb everything, one loses oneself completely. The rnind must be greater than the world and contain it, or else it is pitifully dissolved and is no longer even original.

Whence the two states: first the state of struggle, in which the world is a temptation; one must not yield to things. Then the superior state, to which Proserpine, who always remembered having taken the pomegranate seeds, did not attain; which Goethe entered at once and hence, refusing himself nothing, could write: I felt myself god enough to descend to the daughters of men.

At the Laurenses house, Yport*

Tonight there is such a storm that I have had to get up, forsaking sleep. It is not yet five o'clock; the night is extremely dark and the rain is streaming down outside. The upstairs room where I arn, in the tower, has eight windows, and the wind is shaking each one of them. In a moment I shall go and look at the sea. Indeed, it is a terrifying night; you don't feel properly sheltered, and you can imagine an even stronger wind breaking the windowpanes and blowing the door in. You can imagine the roof of a house suddenly carried away and see the family un-

[9] "The particular function of the human race taken as a whole is to employ constantly the full power of the possible understanding/*